

The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

A GOOD doctor claims that a drop of castor oil in the eye to remove a cinder or any foreign body, is as efficacious and more often manageable than the frequently recommended flaxseed.

A NOTE from Bro. W. M. Conner, of Hattiesburg, brings the good news that Bro. L. E. Hall's condition is much improved. For this we are devoutly thankful, and pray for his early complete restoration to health.

A NOTE from Bro. Z. T. Leavell informs us that he changes his residence from Clinton to Jackson. Hereafter the BAPTIST RECORD will reach him there, and also his correspondents will do well to put Jackson instead of Clinton on the letters and papers they wish him and his to receive.

THE *Missionary Magazine*, for September, is out and at hand. Its editor in chief is Dr. Arthur Pierson, who was for so long the intimate friend and collaborator in mission work of our late friend, Gordon, of Boston. The review is literally packed with missionary information, argument and incentive. Get and read it; it will do you good.

THE number of letters we have received from good brethren all over the State and out of the State, endorsing our policy of "fairness" and our stand for Baptist principles, are simply too numerous to print, but we may let them see the light after awhile. Brethren, we are truly grateful to you, and most heartily do we "thank God and take courage."

PRESIDENT E. B. ANDREWS, of Brown University, has resigned from the head of that great old school, because the trustees censured him for holding free silver opinions. Perhaps no stranger thing has happened in "dear old Providence" since—according to Dr. Whitsitt—Roger Williams was "re-sprinkled" by Mr. Holloman. But many curious things have come out of little old "Rhody," that diminutive pocket in Uncle Sam's holiday vest.

AN INTERPRETATION.

What is the Meaning of Romans 10:4?

"For Christ is the end of the law unto righteousness to every one that believeth."
There are three interpretations given to this passage. (1) Christ is the end, the fulfillment of the law to every one who believeth. (2) That Christ is the termination of the law to every one that believeth. (3) Christ is the end, the purpose of the law; the law's purpose was and is to bring the world, and especially the believer, up to Christ. The second interpretation seems to be the right one; that is that Christ is the termination of (the) law to every one who believes. This interpretation seems to harmonize best with all conditions of the text.

1. The word *law*, in the expression, "the end of the law," harmonizes with this view. There is no article "the" before "law" in the Greek, and evidently refers to "law" as a principle, and not to the Mosaic law as such. The application of the term "law" is general, as is shown from the drift of Paul's argument, especially in view of the words, "to every one who believeth." These words are universal in their scope, and apply to Gentiles as well as Jews. But such could not be if the word "law" had reference to the Mosaic law. The theological idea is the same as that found in the expanded form in Eph. 2:15: "He abolished in his flesh the enmity, even the law of commandments contained in ordinances." Again in Col. 2:14: "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." The terms here employed have a wider application than to that of the Mosaic law. It embraces the whole law principle, and the whole was put an end to, brought to a termination. On the cross Christ cancelled the law which stood against us.

This bond Christ has put out of sight forever.
2. The word *telos*, "end," never means fulfillment. The New Testament has a word of kindred origin which does mean to carry to completion, a fulfillment. The word rendered "end," means termination, as the "end of life is death." There are passages in which Christ is spoken of as the fulfillment of the law, in that all that was typical found its fulfillment in Christ. But in such passages the reference is not to law as a principle.

3. This interpretation is demanded by the context. This fourth verse is introduced by the word "for," showing that it is intended to explain the preceding verse, which contrasts two methods of obtaining righteousness. The one, law righteousness, is wrong; the other, righteousness by faith, is right. Paul shows that the reason why one is wrong is because Christ has put an end to it. Paul is contrasting two methods. The great principle of law, "Do this and live," has been displaced by "Live and do this." The purpose which Christ had in putting an end to law, was righteousness to every one who believeth. The law cursed, but Christ removed us from the domain of law by putting an end to law, that righteousness might be given to every one who believes. All self-righteousness comes from doing, and a Christ has put an end to law, has put an end to all self-righteousness. This he has done that all who believe may have the favor of God. Then to continue to seek the favor of God by setting a righteousness of our own is to ignore Christ. It is to seek a method of righteousness which has no divine authority and must grow out of one's ignorance of God's method of righteousness, which is of faith in Jesus Christ. The view herein contended for is here adopted by Boise, Gifford Meyer, Beet, Sundry and others, and the only one which seems to accord with the conditions of the text.

"THEY that hate me I will honor, and they that despise me shall be lightly esteemed." That was the message that God sent to Eli, the High Priest of Israel, when he was forgetting God, and allowing matters to go contrary to the divine law of His Word. The sequel of Eli's pitiable death shows what God meant. Let us beware lest a similar or worse befall us, "for God is not mocked."

We are sorry to hear that our Brother Cranfill, of the Texas Standard, has been sick. We judge he must have been rather bad off from one in which he puts in his paper about THE RECORD. He says: "THE BAPTIST RECORD says the First Baptist church of Waco, when it deposed M. T. Martin, acted without a council of elders." Now, THE RECORD never said any such thing. Bro. Cranfill should have read just what we did say. We said "the Waco church's action was unworthy of the church because she acted without a council of the sisterhood of churches." We maintain our position. We know we are right. Now, with respect to what Brother Cranfill says about THE RECORD's lack of veracity, we remain serene, and shall so continue until we are brought before the courts for libel. We do want to say, however, that such an insinuation as that made by Brother Cranfill is unworthy of any man who claims to be a Christian, a minister of the gospel, and the editor of a Baptist paper. Bro. C. ought to be heartily ashamed of himself. Such language can do nothing but harm, and far more to him self than to us.

We would that we had a cotton patch. We think we are in a splendid condition to appreciate the "first bale." Any way we wish every one of our subscribers would think of us when they sell their "first bale," and then consider what they would have us do if we were in their place and they in ours, and do just that way. Brethren, we would like a good lot of that sort of religion right now. We wait to hear.

A VERY interesting recognition service was held, with the Good Hope Baptist church (colored) of this city, on the 23rd ult. The church having secured the services of Eld. C. H. Rivers, of Eutaw, Ala., as pastor, invited Dr. R. A. Venable, THE RECORD editor, and several other elders and brethren, to participate in an installation or recognition service. Dr. Venable, on account of serious illness, was unable to attend, which placed double work on THE RECORD man, in speaking on the nature of the church and its relation to the pastor. Of course it was too large a place for such a man to fill, but he managed to "rattle around" in it sufficiently to justify the saying, that what "was lacking in sense was made up in sound." A very sensible and well-timed address on the duties of the pastor to the church was made by Dr. May, one of the colored physicians of the city, and the prayers were offered by the Elders Jones, both of whom are acceptable pastors of churches among their people, as well as Elder Jordan, who very intelligently read the scriptures on the occasion. The master of ceremonies was Deacon Hill, a respected attorney of our city, who did his part so well that all were well pleased. Eld. C. H. Rivers is a preacher of good ability, and with his large and flourishing church it is confidently expected that a new era of prosperity has

A Personal Creed.

DEAR RECORD:—I see that a brother of much verbiage is proposing in the *Layman*, under "Convention After-Thoughts," in order to be in the fashion, to bring out a book, or pamphlet, or tract, or some such thing, containing a statement of his "doctrinal views," and suggests also that it might be a good thing for all of us to do. Well, it may be so, and I am half way inclined to go in. I have a condition, however, to submit, which I think would be necessary to give force to the doctrinal product. It is this: that in a sort of whereas or preamble there be a well-authenticated statement of the ministerial and moral standing of each one in the various pastorates he may have filled. It has been observed that neither a man's doctrinal views nor preaching ability go far to correct abuses or to establish righteousness, if there be not a corresponding amenity of the virtuous element. S. SOAP.

WE had a delightful visit from our brother, Rev. John D. Jordan, who was here for a few days with his excellent wife, to visit her parents. They are now in Kentucky at Bro. J.'s old home, where we wish them a happy vacation, and after which, a safe return, greatly refreshed, to their home and work in Savannah, Ga., where they are doing a good work.

Good News.

A protracted meeting commenced with the Leona Baptist church, south of Baird, Miss., on Thursday night, August 12, and closed the 21st. It was a meeting long to be remembered. All the preaching was done by the pastor, R. M. Richardson, Indiana; the singing was conducted by his daughter, Miss Fannie, who won many laurels from the enthusiastic crowd, for her soul-stirring solos.

The congregations all the way through were very large; the conduct and attention were exemplary. The church was greatly revived—15 happy souls were added to the number of the saved, 4 by letter, and 11 by baptism. The waters of Sunflower River were pleasantly troubled by the followers of Christ. May God bless this church, is the prayer of "M. QUAD."

The Lord Reigneth.

DEAR RECORD:—Our meeting at Mount Olive closed after six days, 18 baptized. Bro. M. Ball is with me here at Camp Creek, preaching with power. Three professed faith after the first sermon. God is blessing us. Bro. B. preaches repentance toward God, and faith in our Lord Jesus Christ, and "knowing the terror of the Lord, he persuades men."

L. R. BURGESS,
Corona, Miss., Aug. 24, 1897.

Our Shears, Scissors, Razors and Pocket Knives, are guaranteed to please.

W. G. Casteel,
2318 Fourth street

In our notice of "Dr. Searcy on Regeneration" in last week's RECORD, and at the fortieth line of the second column, please read:

"2. This 'regeneration,' 'required change,' the 'enabling act,' is wrought by God through the Holy Spirit, 'immediately'—that is, without the use of means—is what Dr. B. teaches. 1. He operates immediately upon the heart to prepare the way for the truth. This is evident, (1) From the description given of man's spiritual condition. (2) The scripture attributes the birth to the will of God exclusively, thus showing that in some respects it is not to be regarded as due to the reception of the truth. 2. The Spirit acts immediately through the Word." (pp. 375-376) Bro. B. argues these two propositions at some length. The Spirit produces the required change, the 'new heart,' 'regeneration,' without the use of the Word. The above more correctly represents Dr. Boice's language.

Attention! Attention!

The Chickasaw Baptist Association will hold its next annual meeting with the Quitman Baptist church, Quitman, Clarke county, commencing on Saturday before the fourth Sunday in September. I would kindly and urgently request all messengers and friends who expect to attend to send their names to Dr. W. J. McNair, Quitman, Miss., so that homes can be assigned them immediately upon their arrival without confusion or mistake. Do not fail to do as requested, else you may have to camp out and not fare as well as you otherwise would.

J. R. FARISH, Pastor.
Quitman Herald please copy.

OUR FIELD CLASS.

We have been in a meeting with our church at Courtland for the past few days. Bro. W. E. Ellis, of Greenwood, was with us to do the preaching, and he did it well. We began on Monday, 16th, and continued through the week. Although there were no visible results, yet we trust that the divine blessing may rest upon the Word as spoken, and that it may not return void, but may accomplish His pleasure and prosper in the thing whereunto He has sent it. It was very much regretted that Bro. Ellis could not remain with us longer. But he felt under obligation to be with his people at Greenwood on Sunday, and so left us.

On Monday we received a request to go to Carrollton, and be at the burial of that great and good man, our distinguished senior Senator, in Congress, General James Z. George, having once been pastor at Carrollton. It was desired that all former pastors be present, but Brethren Sproules and Nottlinger could not be there. A great concourse of people, possibly one thousand, gathered from Carroll and adjoining counties to pay the last tribute of respect to the distinguished dead. The Capital Light Guards and a number of State officials accompanied the remains from Jackson, where they had lain in state during Sunday (15th). Early Tuesday morning, the day of the burial, a Congressional committee arrived on a special train from Washington. The services began in the new Baptist church, which Senator George loved so well, at 11 o'clock. The floral decorations were elaborate, the music well chosen and appropriate. The service was conducted by Dr. J. L. Johnson, the present pastor, and the services were participated in by ourselves, Revs. R. W. Merrill, A. C. Mason and V. H. Nelson. The funeral procession which followed the remains to Evergreen cemetery was the longest ever known in Carroll county. Some time later we hope to give some personal reminiscences of Gen. George.

While in Carrollton we had the pleasure of meeting a number of former friends, and very much regretted the death of Claude Moore, a popular young

meeting at Fellowship, Jefferson county, with Pastor H. W. Lantrip, which seems to have been one of the best meetings ever held at Fellowship.

One of the Holy Spirit could almost be felt in bringing about reconciliations, Christian charity, etc. The three older sons of Bro. Walter Marble and some of the Tills were baptized. We rejoice to hear of this "season of refreshing" in our former charge.

Mr. Zion Meeting.

There was a splendid attendance, both of speakers and hearers. The people were delighted, and we think benefited. Pastor Tucker was made glad, and the visiting brethren highly pleased.

Bro. Hamberlin, now of Healing Springs, was present, and read an excellent paper on Baptist Church History. It was requested for publication. Dr. Stone made a capital address on Christian Education, and Pastor Tucker gave interesting statements of Baptist interests in the piney woods country of Southwest Alabama and Southeast Mississippi.

A paper on temperance was sent in by Bro. Patton, which was read and ably discussed. Bro. Phillips spoke somewhat in detail on colportage work, giving interesting information.

On Lord's Day L. A. Duncan gave a blackboard lecture at 10 a. m.; Dr. Stone preached at 11 a. m., and Bro. Rogers at 2 p. m. Among the visitors were Brethren Lucas, of Clarke county, and Bro. Revell, of Texas. But we cannot be more explicit in this article.

L. A. D.

Good News.

DEAR RECORD:—Liverpool Baptist church sends greetings to her sister churches in Central Association in that she has just closed a most precious meeting; the members greatly revived, all her backsliders reclaimed, and many churches benefited. Our meeting began on Sunday, the 15th last, continuing for six days, two services a day, with dinner on the ground—under the pastorate of that consecrated and young Christian brother, B. D. Maun, whose very soul seemed in every song that was sung.

main of Senator George were being carried into the church. Our home was with Deacon B. F. Roach, though many other friends and acquaintances were met. It is always a pleasure to meet these friends of former years. We are pleased to learn from Bro. S. Woodruff that he has had an excellent meeting with his Good Hope church, seven miles east of Courtland. Bro. Bacon was with him to do the preaching. The church was much revived and there were twenty additions to the membership, fifteen by baptism and five by letter. We rejoice in this good work. We learn that a meeting of great interest has just closed at Loves Station, Ebenezer church, where Bro. Bacon is pastor. Bro. J. A. Lee was with him and did the preaching. We have not heard the exact results, but hope the Spirit was with them in great power. Bro. E. E. Thornton writes from Booneville: "Rev. Geo. Simmons, of Jackson, Tenn., is with me in a meeting. Good start. 'Pray for us.' We trust the Lord will be with Bro. Thornton, and that great results may be reaped." Bro. B. N. Hatch has been conducting a

blessed Savior. The friends from his old churches, Concord, Providence and Ogden, to whom he preached in his young ministry.

day to day to see and hear him. The church was greatly strengthened, not only in numbers, but spiritually. Seventeen accessions, seven by restoration and ten by baptism. Some of the best material in the country has been added to her roll—our most upright, worthy young men, and our most popular and deserving young ladies, such as we can trust to carry the banner of the Cross to future victories, and to whom we can commit our own duties when the older ones of us shall have passed away. We also, trust favorable impressions were made upon others, and that ere long they too will come out upon the Lord's side. We bring all this good work and humbly lay it at the feet of Jesus, claiming no merit of our own, but ascribe the honor and praise of it all to His dear name. Amen.

Fraternally,

J. M. KELLY.

Satartia, Miss., Aug. 23, 1897.

Death of Senator George.

Since last Saturday, the 14th day of August, 1897, the people of Mississippi have been bowed down in sorrow. In the death of Senator George, Mississippi has lost one in whom the people had every confidence. His life has been one of marked devotion to the people and the people's cause. No Mississippian, or no Southern white man, has ever left a greater impression on a State, than has our devoted son. To us of Carroll county he was more than an ordinary Senator. Since early childhood, he had lived and moved among our people. He was a true son of the State, and we regret to hear of his death.

him on all questions that affected the body politic. He was a leader; a man of strong common sense, honest, with a heart full of patriotism, and of which provided the best conclusions reached by the State and Nation. His plans will never forget the Senator George took in his death in Mississippi after he got rid of the negro domination, the corrupt republicanism. He was a member of the constitutional Convention which met in 1890, and formed the present State

We clip the following from an esteemed source:

"The large crop of perjurers being grown in this State is appalling."

Courts show an alarming increase in this particular crime. The great majority of these perjurers are young men, and the worst of it is, that the blind tigers are largely responsible for their downfall and ruin. These young men are taught to lie in order to shield men who sold them intoxicants.

All of this is no doubt true, and deplorable as it is true, but as far as it goes as an argument for the licensing of the saloon, it is of less strength than a rope of sand. Who ever knew of a greater law-breaker than the average saloon? True, it honors the law by paying for its license, but when that is done, it feels at liberty to ignore or violate every legal restriction and statutory regulation for its control, all the same as if the license paid for the privilege of opening and running the supreme iniquity, is total exemption of all police surveillance. Does not everybody who is at all familiar with these matters, know that the same methods resorted to by the blind tigers for their protection against the legal restraints, such as spitting away witnesses, bribing courts and juries, downright perjury of witnesses, etc., etc., to as large an extent as ever, was known or practiced by the licensed saloon? The truth is, if the laws that have been enacted in Mississippi in limitation of liquor saloons were put in full force against them where they now exist, they would soon be compelled to "shut up shop" and go out of business.

Let it be remembered as one of the well-set facts, that the blind tigers that do here and there curse a community, find no allies by the aid of convenient perjury, than does the gilded and pictured open licensed saloon on the public corner. We hope our people will give this matter sufficient attention, and not be deceived by this specious sophistry, and permit the blind tigers to continue their sanction to the great crime of being again "the open saloon." Better by far set about the work of correcting the great evil of perjury in some other way, than by simply turning it into the interest of the saloon abominations.

DEAR RECORD:—The Scott county Association will meet with the Mount Oliver Baptist church at Lillian, four (4) miles northwest of Hillsboro, Scott county, Miss., on Saturday before the second (2nd) Sunday in October, 1897. Would be pleased for you to meet with us; please come. We have just had a good rain, but too late to help the crops much, but we are thankful for it, nevertheless. I am pleased with your course in the controversial matters. I admire fairness in everything, and especially religion. May God bless you in your noble work.

ing," or "maligning," or "mercilessly criticising," or "lecturing" his brethren. The brother should remember that he is not in Tennessee.

An open letter to Dr. J. L. Johnson, in this issue, answers his article, in general; it does not seem necessary to make any further particular reply.

Yours for truth and toleration,

S. M. E.

DIED.

At the home of his son-in-law, J. S. Brown, Courtland, Miss., on the 25th of July, 1897, Mr. B. B. Byrd aged 79 years, 58 of these years being spent in the service of the Lord. He united with the Baptist church at Middleton, Carroll county, in 1839. Peacefully he passed to his rest, leaving behind a wife and five children, and many relatives and friends to mourn his loss.

As a husband and father, he was affectionate, as a Christian, he was earnest; he loved his church, and always helped his pastor. He has gone to be with Christ, which is better than earthly suffering.

C. B. B.

Elder W. P. Hutchinson was born in Pontotoc county, Miss., June 8, 1847. Died in Lafayette county, Miss., July 26, 1897. He professed faith in Christ while young, and was baptized into the fellowship of Piney Grove church, near where he was born and raised. He commenced preaching 18 or 20 years since, and has been a hard worker in the Master's vineyard. His death was caused from overheat in the pulpit, but he died in the faith, which he so earnestly preached. The Lord comfort his bereaved family, and save his children.

Sister L. C. Haney was born in Pontotoc county, Miss., June 30, 1852, died at Cyrus, Texas, May 23, 1897. She was the youngest daughter of Eld. James

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Yours in gospel bonds,

JESSE M. PEARSON.

DEAR RECORD:—Pastor Geo. H. Simmons of Jackson, Tenn., is with me at a meeting at Booneville. The two services held were grand in foundation work. We are anxious for a great meeting. Pray for us.

E. E. THORNTON.

Aug. 15, 1897.

May the Lord be with you beloved, and give you a great victory.—Eds.)

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Yours in gospel bonds,

JESSE M. PEARSON.

WHITTISM, MARTINISM, GUYISM.

The Baptist State Convention Not An Ecclesiastical Body.

It is Only a Missionary Society.

DEAR RECORD:—The Baptist State Convention is in no sense an ecclesiastical body. It has no jurisdiction of ecclesiastical questions. It is simply a missionary society organized by the churches to secure concert of action in mission work, State and foreign, but more especially State Missions. It has no right, per se, to make any deliverance by order, resolution, or otherwise, upon the creed of any Baptist church, or the teaching of any Baptist minister.

It has incidentally the right to do so, in passing upon the qualification of its own members, or in perfecting and promoting any institution which it has established, or which it upholds in part sustains; but not otherwise. It had the right to pass upon the teachings of Dr. Whittism because he is president of the Southern Baptist Theological Seminary, which in part is established and supported by it. It has the right to inquire into, and pass upon, whatever in its judgement is calculated to injure that institution or retard its growth and usefulness.

Its action respecting "Martinism," however, is wholly without authority, and establishes a dangerous precedent that ought to be rescinded at the first opportunity. The cardinal principle of church government held by Baptists from the days of the apostles, and to maintain which thousands suffered martyrdom, is that each church is a complete body within itself, with Christ as its Head, and the New Testament as the law of its government, to be administered by the church, each and every member having an equal voice therein. The church cannot even delegate the authority to any other church, Association or Convention, to do for it what it can do for itself.

Most of it is to be used for counsel and advice. Take this principle away, and you destroy every Baptist church in the world.

The "deliverance" on "Martinism" is not only a bad precedent because it was made without authority, and because it is

or sleeps in a state of unconsciousness till the resurrection. This is not a current belief among Baptists. Will the Convention do about it?

There are many Baptists in the State who believe there is no Bible authority for inter-church communion. What will the Convention do about it?

Within the next thirty days there will be held a 5th Sunday meeting by representatives from Chickasaw and Bethlehem Associations, to discuss the question, "Whether Repentance and Faith Precede Regeneration, or Follow After It?" The probabilities are, each member will come away believing just what he did when he went there, some holding to one view and some to another. What is the State Convention going to do about it? Make a "deliverance" on it?

Where is this to end, if persisted in? I do not know; but if called on for an opinion, it would be, that it would end in destroying the unity and harmony of the Baptists of the State, and destroy the power of the Convention for usefulness as a great missionary body engaged in the great work of "spreading the Redeemer's kingdom in the earth."

But I am asked, Cannot the Convention protect itself and its work from the baneful influence of men who teach heresy? Unquestionably. When the committee on credentials came to the name of such a one as a delegate, if they were cognizant of any heretical teaching by him, they should have reported against seating him; or if he did not present himself as a delegate, but the church of which he is pastor sent another member as delegate, then he should not have been seated. In short, the church that retains a pastor who preaches heresy, should be debarred representation in both the Association and the Convention. This is the remedy, and the only remedy, and is derived from an Association or Convention.

If M. T. Martin teaches heresy, let the Convention deny his church or churches representation. It may even go further, and deny the Association of which his church is a member, representation.

DEAR RECORD:—The Chickasaw Association will be expected to deny representation to the church that fails or refuses to annul the credentials of a minister who holds his membership therein, and who teaches the heresy of complete sanctification or holiness; it will deny representation to any church that invites a so-called "holiness preacher" to hold a meeting with it. "Mark them which cause dissensions and offenses contrary to the teaching you have learned, and avoid them."

Here is a Baptist preacher (Rev. Guy, for instance,) who is going around over the country with his female assistants, preaching the doctrine of complete sanctification or holiness, putting himself in this particular on a parity with the Lord Jesus Christ, who alone of all the men who have ever lived on the earth, was "without sin."

This is a "heresy" compared to which "Martinism" is as a lightning bug to a Brush electric light multiplied many times. What will the Convention do about it? Will it make a "deliverance" in this case?

Then, there is a venerable Baptist preacher who teaches that the soul after death, rests

Good Morning.

DEAR RECORD:—I send you an item from my file of labor, with the churches. God bless and

DEAR RECORD:—I began a meeting at Good Hope, and continued eight days. Bro. J. F. Hailey, of Shuqualak, was with us and did all the preaching. To say he is a fine preacher is putting it mildly. He is a Bible preacher, logical in presentation, forcible in illustration. Possibly no one has ever preached for us who gave more satisfaction. We recommend him to any who may be seeking help in their meetings, as helpful to any church and pastor, relying on the Word and Holy Spirit for results. Results of the meeting: Four by baptism and two by restoration, and the church much revived and strengthened.

We began a meeting at Friendship church (Lena) on Saturday before the second Sunday in August. Bro. W. I. David, of Meridian, did all the preaching. This was a very precious meeting. Almost from the first the power of the Holy Spirit seemed to be present in His helping power. Bro. David on the affections of the church and people, and it was sad to say goodbye. The church was much strengthened and five were added by experience and baptism, and two by letter.

The Harmony Association meets with this church on Saturday before the fourth Sunday in October. We invite its editors and Bro. Farish to be with us with the helpful spirit, and to see our prospects. We will have the Harmony Baptist Institute, the cherished child of the Harmony Association.

The Lord prosper the work of our friends.

Good Hope, Miss.

Opening of Shuqualak College.

Shuqualak College will open Sept. 20, with a strong faculty, and well equipped to do first class work. A few pupils can board with me, and other families will take boarders. All will be under our care and direction. Charges unusually low, and every intervening cloud. I believe that some of the troubles of our present generation, once it will be to your profit to do so.

L. M. STONE.

Notice.

DEAR RECORD:—Please announce that the Oxford Baptist Association convenes with the Good Hope Baptist church, seven miles east of Batesville, or Courtland, on Thursday before the second Sunday in September. Anyone wishing conveyance from either of the above named places, will please address S. A. Woodruff, Batesville, Miss.

Yours &c

S. A. WOODRUFF.

Aug. 23, 1897.

Correction.

In the minutes of the Baptist State Convention, held at Grenada, at Art. 5 of the Constitution and in the third line of Art. 5, between the words "ballot" and "and", the following should have been inserted: "And the ballot cast shall have the name or names of the persons voted for either written or printed thereon, each delegate being entitled to cast one ballot. No person or persons shall be authorized to cast the ballot for any officer of the Convention."

T. J. BAILEY, Rec. Sec.

Highest Honors—World's Fair. Gold Medal, Midwinter Fair.

PRICES CREAM BAKING POWDER

A Pure Grape-Cream of Tartar Powder. 40 YEARS THE STANDARD.

Sound Words.

DEAR RECORD:—This is Monday morning, and I am thinking of my imperfections and weak preaching. Had small congregations Saturday and Sunday.

Various causes, some sick, rainy weather, some I fear, from lack of interest in the Savior's cause. The Master when in this world, and talking of the troubles that would overtake His people, said: "And he cause iniquity shall abound, the love of many shall wax cold. Matt. 24:12." That time is on us, and the pretended love of many is waxing cold and colder. General confusion seems to prevail; black, lowering, and stormy clouds are rising from every quarter of heaven, threatening the well-being of our beloved Zion; men's hearts fail them; wise prophets foretelling the down-fall, and final destruction of our grand old gospel kingdom. However, I for one don't fear the destruction of the "Ark of God." He who said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," still lives and is the Captain of our Salvation. It is rather a surprise to me that some of the modern Unitarians are not struck dead at the cart wheel of the Gospel Ark, for being wise above that which is written. It is painfully true that things are not moving on as pleasantly as we would wish for, through the lack of a fair and manly discussion of the matter by Martin and a brother any way capable of doing so. With unbroken before me, and God's spirit to guide into all truth, I fear no man's doctrine. The Baptist people have put the whole army of aliens to flight in the causes of our present troubles gone by days by open, honest, and manly discussion, taking God's Word, "the

views out of accord with the general teachings of the denomination. If I am not out of order, I make a motion that the leading men of our State give an 'abstract' of their faith; once let us see how we fairly. What about alien immersion; pulpit affiliation; door into the church, Baptist succession; church and kingdom, a divine call to the Christian ministry? Come, show up brethren. Where are you on all these things? Is it a crime unpardonable to differ? Now I want it distinctly understood that I am not a Martinite nor a Hackettite nor a Johnstone, or any other "ite" or "ites." I am not depending on anybody for my faith; my faith is based on the testimony of God's Word. Then, if Bro. Martin and myself, reading the same Bible, come to the same conclusion in regard to some thing, I think he is just as much a Chapmanite as I am a Martinite. I very much like the fair, manly and brotherly position taken by THE BAPTIST RECORD in reference to these matters of dispute. Are we afraid of one or two men? Is our cause so weak as to make it necessary to open a general bombardment on one poor weak mortal like ourselves, and shoot him in the back from every direction with all kind of guns, from a pop-gun (like mine) up to the hermit artillery on the denominational field, and then shut him off from every possible avenue of reply? My brethren, in all candor, is this baptistic? I trow not. It smacks of Rome. I honestly believe that our brother, M. T. Martin, is in error, and his career may be doing harm, though I don't favor wrapping the anasconda up in a blanket, but if it be a dangerous snake crept into our camp, let's have him out and kill him in open ground. I believe that the thing could be settled satisfactorily to the Baptist people if we could have a fair and manly discussion of the matter by Martin and a brother any way capable of doing so. With unbroken before me, and God's spirit to guide into all truth, I fear no man's doctrine. The Baptist people have put the whole army of aliens to flight in the causes of our present troubles gone by days by open, honest, and manly discussion, taking God's Word, "the

man of their council," and we need nothing more now. Are we going to close the 19th century of our history in fighting each other, in whirling editorials, and unbrotherly treatment? No! no! We have too godly men and women with us, too many true-hearted Baptists to do this. Let us have fair play; let us have the "truth in love," let all the brethren have due respect for each other, and especially let our papers be more considerate, and fair-minded toward one another, and I would mildly suggest that some of them at least, read 2 Cor. 13:5 for their own special benefit and that others of them do all their writing in the way of "Sunday morning thoughts."

Yours in the cause of truth,

W. P. CHAPMAN,

Virgil, Miss., Aug. 23, 1897.

FRUIT JARS—Mason's Pints, Quarts, Half Gallons, Jelly Glasses, Fruit Kettles.

W. G. Gasteel,

215 Fourth Street.

LAMPS—Hart Parlor, Student, Kitchen, Lawn, Carriage, Police.

W. G. Gasteel,

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W. M. U. Department.

MISS. MARY P. HACKETT, Editor

Incidents in China.

In Chining Chew the Prosby-terian Doctor asked me to ride around with him to see a sick foreigner at the Catholic place. The sick man seemed to be an Austrian, and his cot was in a little bare room on the second floor, with no decorations save a picture of the Virgin and her son, and a crucifix. A young man was attending, who could not speak English. It was my first visit to the Catholic establishment in that city, and it was with some interest I observed the place. There were rows of two story buildings, and evidences of much work having been done to fit up a large compound. In a large courtyard the stone hewers, perhaps a hundred of them, were preparing stone pillars, and other parts of a great church which was in course of construction. I had a long conversation with one of the foreign priests in Chinese. The Catholics have been in China for over two hundred years, and since their first success they have never died out, though they had to endure very heavy persecution at one time. Since the coming of the foreign influence they have prospered to a wonderful extent. Their methods and means are the same as in other places, and they are hated very much by the heathen, a large part of which hate falls upon those who are not guilty of being Catholics. The Catholic missionaries have shown wonderful courage, and in many cases their self-sacrifice is very great. Just in our immediate section they have some old stations, more than a hundred years old, and I have recently learned that they are increasing very rapidly. They have just begun to build in one of the most and foreign cities in this part of China, the old home of the great Chinese sage, Confucius, as an effort of more than twenty years to get a foothold. All over China we hear of them going about quietly, pressing their way into cities, sometimes by kindness, sometimes by the force of the French or German Minister at Peking. After all, the change from being a heathen to a Catholic is merely a change in name to the great mass of those who enter the Roman church. Their work in China increases the difficulty very much from a Protestant standpoint.

Rev. W. D. Herring brought a bicycle into this part of the earth a little more than a year ago, and the little matter seems to have raised the temperature of these interior missionaries to a fever heat, namely, a bicycle fever. It has even caught among the Chinese, and now some wealthy celebrities may be seen trying their fortune on the little steel charmer! One dozen wheels have recently arrived, and other orders are going out. The wheel has proved its capacity to move over a roadless country, along narrow paths, over sand, in ruts, over stones and hills; snow and ice do not stop it, and the village boys, the pest of foreigners in China, do not seem to be able to overtake it! Silently the glittering thing glides swiftly along by the temples of the dead gods, and through fields of growing wheat.

the other day, over such roads as we have here, in nine hours and a quarter. It is used mostly to visit the villages, and stations where work has been opened. Yes, the Gospel has entered on wheels, on shining steel and soft rubber! Railroads are beginning to be a reality at last in this slow land, and a mail system. But we are so far away from them that their influence is felt no more here in interior than the rays of winter sun on the North Pole.

While we were walking down the street of a village the other day we saw them putting up a new temple. Later one of the citizens told us that the people gave this money to put up a temple in order to "gain merit," and that their names are engraved on a stone afterwards and put in the temple. On a trip of three days we saw several new temples, and the fact that they are rebuilding so many of them suggests that heathenism is not dead. The great mass of the Chinese people, including the rulers have not the least idea of changing at all from the ways of their ancestors. If China is converted in four centuries we may be satisfied.

W. E. CROCKER
Chinking, China, May 22, 1907.

THE OLD-FASHIONED WOMAN.

In Many Ways she is Truer to Womanhood by Being so.

"When one judges truly what it is to be 'old-fashioned' in some of the modern 'progressive' ideas, it does not appear so bad," writes Edward W. Bok discussing "On Being Old-Fashioned" in the September Ladies' Home Journal. "It may be true that one who refuses to be so essentially 'modern' in all phases of life misses some things. But then these 'progressive' spirits seem to miss some things, too; they seem to miss in about everything they do, and incidentally miss, as well, the true aim and essence of life." And stations in the attitude of the 'old-fashioned.' It brings fewer after-forever pictures one wants to see. An indifference to earthly progress, is not just to any one. But when progress seeks to improve upon those elements in life which are God-ordained, the wisest of us are those who stand still or fall out of the ranks. There are some things in this world which, even the wonderful genius of this century cannot improve upon. They were fashioned by a skill beyond our ken. And we would better let them alone. 'Forward,' commands the old proverb, but then it adds, 'but not too fast.' The cautious woman, the home-loving woman, the woman fond of her children, and with a belief in God, who gave them to her; the woman of pure heart and good purpose; the woman who loves, and is beloved; need never be disturbed that she is called 'old-fashioned.' Perhaps she is. But it is no disgrace to be 'old-fashioned' in some things. She is truer to her womanhood by being so. And she is always in good company."

Our Shears, Scissors, Razors and Pocket Knives, are Razed to please.

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To Teachers:—First class teachers desiring to change or better their positions should address J. M. Donahay, Manager

A Mother's Love.

The love of a mother is never exhausted; it never changes, it never tires. A mother may turn her back on her child; brothers and sisters may become in-veterate enemies; husbands may desert their wives; wives their husbands; but a mother's love endures through all in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent. Still she remembers 'tis infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all un-worthy.—Washington Irving.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. The BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended, and we have 2,000 gifts one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1907, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.
2. Also to any as above described, who will send us \$2.50, we will send THE BAPTIST RECORD and "Grace's History of China," worth \$3.
3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, in all cloth binding, or if in paper cover, for \$1.50.

And if you will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preacher by Bro. L. S. Foster. These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

Low Vacation Rates.

The Queen & Crescent will sell excursion tickets at low rates to the Mountains and Seashore resorts every day from June 1 to Sept. 30 inclusive, with full limit. Oct. 31, 1907. The Queen & Crescent Route offers to tourists this year the most perfect train service and appointments ever offered the Southern traveling public. Through Pullman Sleepers of the finest pattern. Apply to your nearest Queen & Crescent ticket agent for rates and full information.

A. E. BARNETT, T. P. A.,
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SCHOOL AND COLLEGE Teachers with complete Teachers' Exchange.

MEETING OF ASSOCIATIONS.

- West Judson—Pleasant Ridge, August 31.
- Tippah—Pleasant Hill, 4 miles south Ashland, Sept. 2.
- Sunflower—Lyon, M. V. R. R., Sept. 3.
- Aberdeen—Troy, 12 miles northwest of Okolona, and 12 miles southeast of Pontotoc, Tuesday, Sept. 7, at 11 a. m.
- Oxford—Good Hope, 7 miles east of Batesville, I. C. R. R., Sept. 9.
- Columbus—West Point, M. & O. I. C. and Sou. R. R., Sept. 10.
- Pearl River—Pleasant Hill, 7 miles east of Bogue Creek, Sept. 11.
- Chickasaw—Cherry Creek, 1 mile east of Ecu, G. & C. R. R., Sept. 14.
- Strong River—Dry Creek, Rankin county, Sept. 17.
- Union—Philadelphia, Copiah county, Sept. 22.
- Springfield—Line Creek, 5 miles southwest Morton, A. & V., September 25.
- Calhoun—Macedonia, 4 miles south Pittsboro, Sept. 29.
- Chickasaw—Quitman, M. & O., Sept. 25.
- Yazoo—Kilmichael, Sou. Sept. 30.
- Copiah County Line, 4 miles north Crystal Springs, Sept. 30.
- Gulf Coast Bay St. Louis, Sept. 30.
- Rankin County—Oakdale, Oct. 1.
- Tishomingo—Baldwin, Oct. 2.
- Liberty—Pleasant Hill, Clark county, Oct. 2.
- Ebenezer—Hickory Grove, 5 miles north Hattiesburg, Oct. 2.
- Yalobusha—Coffeeville, I. C. Oct. 7.
- Mississippi—Ebenezer, Amite county, Oct. 8.
- Kosciusko—Samaris, 7 miles southwest Kosciusko, I. C. Oct. 15.
- Central—Beulah, 9 miles north Bolton, A. & V. Oct. 8.
- Magee's Creek—Centerville, 5 miles southwest Tellerdown, Oct. 9.
- Louisville—Oak Grove, 5 miles south Noxapater, Oct. 9.
- Pearl Leaf—Providence, 9 miles northwest Hattiesburg, Oct. 9.
- Cold Water—State Line, Olive Branch, Oct. 14.
- Pomfret—Norton, Oct. 14.
- Pomfret—Union, Grove county, Oct. 14.
- Choctaw—Black Water, Kemper county, Oct. 16.
- Trinity—Cross Roads, 12 miles north Mahan, Sou. Oct. 22.
- Harmony—Friendship, 10 miles north Morton, A. & V. Oct. 23.
- Lebanon—Purvis, Nov. 4.
- Cary—Morgan's Fork, 4 miles east of Koske, Nov. 5.
- Bogue Chitto—Shady Grove, time unknown.
- General Association—Sylvarena Smith county, Oct. 30.

The place and time of the following Associations are not known. Will not their clerks furnish this information to THE RECORD and Layman? Bethel, Bethlehem, Chester, Deer Creek, Hobocitto, Judson, Leaf River, Mount Pisgah, New Liberty, Oetubeha, Salem, Scott County, Tallahala, Zion.

CATARRH "CANNOT BE CURED

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It is prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, Ohio.

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SEVENTEEN VARIETIES!

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We are the largest Seed Est. in East Mississippi.

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OF

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The session of 1907-08 opens September 10th. Courses in LITERATURE, SCIENCE, PHILOSOPHY, ELOCUTION, PEDAGOGY AND LAW. Enlarged corps of instructors. Increased facilities to meet increased attendance. Splendid water system. Location unexcelled in healthfulness. All expenses very low. TUITION FREE to all students except in Law School. Men and women admitted. Send for Catalogue and Special Announcement for 1907-08.

R. B. FULTON, Chancellor.
University P. O., Miss.
8-19-81.

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We don't disguise the fact that we are extremely anxious to do so. We don't feel independent; we want every sale that earnest, honest, legitimate effort will bring us, and we will work hard to please you, and we believe that we have a good chance to do so. Our prices cannot be equaled. We have solved the problem of how to make a saving in buying. This solution directly benefits you. We can save you money. We study how to please, and a cheerful welcome awaits you, whether you buy or not.

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2322 Front Street,
MERIDIAN, MISS.

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215 Fourth Street.

One Hundred Thousand Dollars

Endowment for Mississippi College.

Under the propositions of

Brethren E. C. Eager and A. H. Whitfield.

SUBSCRIPTIONS.

- | | |
|------------------------------------|--------------|
| A. H. Whitfield, Jackson | 25 00 |
| C. C. Campbell | 2 50 |
| H. F. Sproule | 3 00 |
| Z. Wardlaw, Utica | 25 00 |
| J. A. Hackett, Meridian | 5 00 |
| J. W. Provine, Clinton | 100 00 |
| W. S. Webb | 25 00 |
| A. J. Aven | 100 00 |
| P. H. Eager | 100 00 |
| J. M. Sharp | 100 01 |
| F. W. Pickel | 100 00 |
| J. L. Logan | 75 00 |
| H. R. Stone | 50 00 |
| Senior class | not complete |
| Junior class | 22 50 |
| Sophomore class | 65 50 |
| Freshman class | 100 00 |
| Preparatory classes | |
| Clinton | 50 00 |
| Miss Maddie Scott, Crystal Springs | 1 00 |
| Mrs. Annie Crane, Forest | 1 00 |
| Mrs. Annie Crane, Forest | 1 00 |
| Miss Sue Souter, Pontotoc | 1 00 |
| Rev. J. W. Lee, Grenada | 25 00 |

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5. Randolph-Macon College, Lynchburg, Va.
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GERMAN KALI WORKS, 22 Nassau St., New York.

SOUTHERN RAILWAY

Consolidated Schedule in Effect July 1, 1907.

No. 20	STATIONS	No. 10	STATIONS
1:00 p.m.	Memphis	1:00 p.m.	Memphis
2:00 p.m.	St. Louis	2:00 p.m.	St. Louis
3:00 p.m.	Chicago	3:00 p.m.	Chicago
4:00 p.m.	Indianapolis	4:00 p.m.	Indianapolis
5:00 p.m.	Cincinnati	5:00 p.m.	Cincinnati
6:00 p.m.	Columbus	6:00 p.m.	Columbus
7:00 p.m.	Dayton	7:00 p.m.	Dayton
8:00 p.m.	Cleveland	8:00 p.m.	Cleveland
9:00 p.m.	Buffalo	9:00 p.m.	Buffalo
10:00 p.m.	Rochester	10:00 p.m.	Rochester
11:00 p.m.	Syracuse	11:00 p.m.	Syracuse
12:00 p.m.	Albany	12:00 p.m.	Albany
1:00 a.m.	Schenectady	1:00 a.m.	Schenectady
2:00 a.m.	Watkinsburg	2:00 a.m.	Watkinsburg
3:00 a.m.	Port Jervis	3:00 a.m.	Port Jervis
4:00 a.m.	Kingston	4:00 a.m.	Kingston
5:00 a.m.	Ulster	5:00 a.m.	Ulster
6:00 a.m.	Shawangunk	6:00 a.m.	Shawangunk
7:00 a.m.	Orangeburg	7:00 a.m.	Orangeburg
8:00 a.m.	Wappinger	8:00 a.m.	Wappinger
9:00 a.m.	Putnam	9:00 a.m.	Putnam
10:00 a.m.	Westchester	10:00 a.m.	Westchester
11:00 a.m.	Rockland	11:00 a.m.	Rockland
12:00 p.m.	Orange	12:00 p.m.	Orange
1:00 p.m.	Ulster	1:00 p.m.	Ulster
2:00 p.m.	Shawangunk	2:00 p.m.	Shawangunk
3:00 p.m.	Orangeburg	3:00 p.m.	Orangeburg
4:00 p.m.	Wappinger	4:00 p.m.	Wappinger
5:00 p.m.	Putnam	5:00 p.m.	Putnam
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4:00 a.m.	Orange	4:00 a.m.	Orange
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9:00 p.m.	Ulster	9:00 p.m.	Ulster
10:00 p.m.	Shawangunk	10:00 p.m.	Shawangunk
11:00 p.m.	Orangeburg	11:00 p.m.	Orangeburg
12:00 p.m.	Wappinger	12:00 p.m.	Wappinger
1:00 a.m.	Putnam	1:00 a.m.	Putnam
2:00 a.m.	Westchester	2:00 a.m.	Westchester
3:00 a.m.	Rockland	3:00 a.m.	Rockland
4:00 a.m.	Orange	4:00 a.m.	Orange
5:00 a.m.	Ulster	5:00 a.m.	Ulster
6:00 a.m.	Shawangunk	6:00 a.m.	Shawangunk
7:00 a.m.	Orangeburg	7:00 a.m.	Orangeburg
8:00 a.m.	Wappinger	8:00 a.m.	Wappinger
9:00 a.m.	Putnam	9:00 a.m.	Putnam
10:00 a.m.	Westchester	10:00 a.m.	Westchester
11:00 a.m.	Rockland	11:00 a.m.	Rockland
12:00 p.m.	Orange	12:00 p.m.	Orange
1:00 p.m.	Ulster	1:00 p.m.	Ulster
2:00 p.m.	Shawangunk	2:00 p.m.	Shawangunk
3:00 p.m.	Orangeburg	3:00 p.m.	Orangeburg
4:00 p.m.	Wappinger	4:00 p.m.	Wappinger
5:00 p.m.	Putnam	5:00 p.m.	Putnam
6:00 p.m.	Westchester	6:00 p.m.	Westchester
7:00 p.m.	Rockland	7:00 p.m.	Rockland
8:00 p.m.	Orange	8:00 p.m.	Orange
9:00 p.m.	Ulster	9:00 p.m.	Ulster
10:00 p.m.	Shawangunk	10:00 p.m.	Shawangunk
11:00 p.m.	Orangeburg	11:00 p.m.	Orangeburg
12:00 p.m.	Wappinger	12:00 p.m.	Wappinger
1:00 a.m.	Putnam	1:00 a.m.	Putnam
2:00 a.m.	Westchester	2:00 a.m.	Westchester
3:00 a.m.	Rockland	3:00 a.m.	Rockland
4:00 a.m.	Orange	4:00 a.m.	Orange
5:00 a.m.	Ulster	5:00 a.m.	Ulster
6:00 a.m.	Shawangunk	6:00 a.m.	Shawangunk
7:00 a.m.	Orangeburg	7:00 a.m.	Orangeburg
8:00 a.m.	Wappinger	8:00 a.m.	Wappinger

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